DOCUMENT RESUME

ED 331 289 FL 019 127

AUTHOR Kosonen, Liisa
TITLE The CDCC Teacher Bursaries Scheme. A European Teachers' Seminar on the Teaching of Linguistic and Cultural Minorities (Vaaksy, Finland, August 7-11, 1989).
INSTITUTION Council of Europe, Strasbourg (France).
REPORT NO DECS/EGT-(89)-46
PUB DATE Jan 90
NOTE 39p.
PUB TYPE Collected Works - Conference Proceedings (021)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Access to Education; *Bilingual Education; Civil Liberties; Conferences; *Cultural Awareness; Cultural Education; Educational Policy; Elementary Secondary Education; Ethnicity; Foreign Countries; *Language Maintenance; Language Role; *Minority Groups; *Multicultural Education; Policy Formation; Public Policy; *Social Integration
IDENTIFIERS *Europe

ABSTRACT

The European Teachers' Seminar held in Vaaksy, Finland in August 1989 was attended by 29 participants from 12 European countries representing elementary and secondary school teachers, adult educators, teacher trainers, and national school board officials responsible for minority education. The theme was instruction of linguistic and cultural minorities and increased international understanding in Europe, with emphasis on integration of linguistic and cultural minorities into the school and society in a way that would retain the minority language and culture. The report contains an overview of proceedings, texts of presentations on bilingual and minority identity and the Lappish language as a medium of instruction, summaries of presentations on intercultural education and human rights and on language and culture from the minority viewpoint, and a summary of working group reports. Working groups concluded that bilingual education should support equal rights to education, acknowledge minority groups' special needs, increase self-esteem and bicultural identity, and improve tolerance and minority representation in policy formation. The groups identified major deficiencies in national policy, minority representation, information, commitment and awareness, equal opportunity, human and material resources, and instruction in the native language. Potential solutions are outlined. Appendixes contain information about the conference schedule and participants. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

Strasbourg, 18 January 1990 DECS/EGT (89) 46

ED331289

THE CDCC TEACHER BURSARIES SCHEME

European Teachers' Seminar on
"The Teaching of Linguistic and Cultural Minorities"
Vääksy, Finland, 7-11 August 1989

Arranged by

Päijat-Häme Summer University
and
the Finnish Ministry of Education

Report by

Liisa KOSONEN

BEST COPY AVAILABLE

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

_____

_____

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

FL019127

CONTENTS

1 Introduction

2 Opening of the seminar

3 Reports on minority education in the participants' countries

4 Lectures

Elina Helander:
The Lappish language as a teaching language

Karmela Liebkind:
Bilingual identity

Micheline Rey:
Intercultural education and human rights

Helena Helve:
Language and culture from the minorities' point of view

5 Group reports

6 Discussion and recommendations

Appendix I Programme
II List of participants
III Agencies concerned with minority education in Europe

1 INTRODUCTION

The European Teachers' Seminar held in Vääksy, Finland, 7 - 11 August 1989 was attended by 29 participants from twelve European countries, representing primary and secondary school teachers, adult education teachers, teacher trainers and national school board officials responsible for minority education.

The theme of the seminar was the teaching of linguistic and cultural minorities, seen from a concrete, pedagogical viewpoint, and the increasing of international understanding in education with a focus on human rights.

Linguistic and cultural minorities were defined at the outset as traditional linguistic and cultural (indigenous) minorities, refugees and migrants.

Special emphasis was placed on the integration of linguistic and cultural minorities into the school and society in a way that would retain the minority's own language and culture. The aim of the seminar was to examine the situation in Europe and to suggest a programme for the teaching of linguistic and cultural minorities based on the practices, traditions and experiences in each participant's own country and in the research.

The seminar took place at the Tallukka Conference Centre in Vääksy in Southern Finland. It was arranged jointly by Päijät-Hame Summer University and the Finnish Ministry of Education.

The seminar week began with the participants introducing themselves and describing the current state of minority education in their country. This was followed by four lectures and group work. The final reports were presented on Friday with a general discus-

sion and recommendations for the development of minority education in Europe and international cooperation.

The week was one of talk, both serious and not so serious, and of singing and laughter. It included a tour of the city of Lahti, a cruise on Lake Päijänne, slides from Eritrea and a Swedish video for parents on mother tongue instruction. Discussions went on late into the night. The outcome was a very wellspent and fruitful week certain to enhance each participant's work at home. It is hoped that it will also lead to the development of the education of linguistic and cultural minorities in each participant's country and throughout Europe by means of an increasingly active and concerned network of people.

2 THE OPENING OF THE SEMINAR

The conference was opened by Mr. Hakan Mattlin of the Finnish Ministry of Education. In introducing the seminar's theme, he raised the important point, emphasized throughout the week, that language and culture are perceived only in relation to the culture and/or language of majority. There are no majorities without minorities.

Europe is facing an on-going process of increasing homogeneity but also one of heterogeneity. Minority policy is a question of ideology and recognition. Is the real aim of minority education to control linguistic groups and the social dynamics of a country or is it to develop a new multicultural society? Mr. Mattlin feels that multiculturalism and multicultural education must be accepted, if we want a free flow of labour.

The optimal situation would be one where the country not only teaches the minority its language and culture, but also uses that

language as a medium of instruction, so that several monolingual systems could interact. Bilingual or multilingual educational systems are still rare in Europe.

Mr. Mattlin mentioned two major projects concerning minority education: that of the CDCC on the education and cultural development of migrants and that of the OECD concerning educational responses to the cultural, linguistic and ethnic diversity in the OECD countries.

3 THE PRESENTATIONS OF THE PARTICIPANTS

The minority education situation in the various European countries was described in turn by the seminar participants. The situation varied widely, encompassing historical ethnic minorities, indigenous minorities, itinerants, refugees and migrants. A system of monolingual coexistence was stressed in some countries, Switzerland, for example, while the greatest emphasis on active bilingualism and its support in school through concrete measures appeared to be found in the Nordic countries. Not all countries had yet stated a national policy on minority education.

All countries were facing problems concerning minority education. A lack of human and material resources appeared to be common to all countries and teacher training was most often seen as an answer to improving methods and awareness of minority needs.

Motivation is one problem related to mother tongue learning. In bilingual countries such as Malta and Ireland, where English is the second national language and has great influence, special efforts are being made to support the first national language. In some countries mother tongue education for minorities was the

responsibility of special schools, while in others, instruction was provided in the regular schools, either as part of the curriculum or outside school hours.

The response to linguistic minorities is going through the following phases:

1. introducing the majority language
2. mother tongue awareness
3. acceptance of the mother tongue.

For more information on minority education policies and trends in Europe, see, for example, the report entitled "One School, Many Cultures: (1989), prepared by the OECD's Centre for Educational Research and Innovation (CERI).

4 LECTURES

Elina Helander: THE LAPPISH LANGUAGE AS A TEACHING LANGUAGE

The Sámis are an indigenous population with their own language and dialects living in the Northern parts of Norway, Sweden, Finland and the Kola Peninsula in the Soviet Union.

The Nordic Sámi Conference of 1953 first faced the educational issues of the Sámi population. One problem to which a solution has since been found is the writing system, which now unifies all three Sámi dialects. Both the Sámi Language Fund and the Nordic

Sámi Institute have been founded. The latter has departments for education, culture and Sámi rights and environment. A Sámi Teacher Training College in Kautokeino, Norway, will start training students in the Sámi language in the autumn of 1989.

Currently 5% of Sami children attend Sami schools, equalling 130 children. The total number of Sámi children for whom Sámi education could be arranged is around 2,500.

The aim of instruction is to teach children the Sámi language, even if it is not actively used in the home. Currently only one school uses Sámi as a medium of instruction. Elsewhere the students are taught Sámi 2-4 hours per week.

According to recent research the children's knowledge of Sámi depends on how well their parents know the language and not on the preschool or school.

Schools should support Sámi identity. According to research, children have a strong Sámi identity when they begin school, but lose their language competency at school, because of the environment. Schools should support the traditional Sámi culture, nature and peace.

What is now needed is cooperation throughout the North across the borders. There should be a Nordic college, in addition to the Teacher Training College now beginning. It is necessary to motivate parents, teachers and decision-makers to support the study of Sámi and its culture. The Sámi language should be enacted into law and protected.

Discussion

Elina Helander's lecture led to a discussion of how the level of literacy affects the existence of Sámi. Is Sámi mainly an oral culture? Schools do not provide enough support, so that there is too much dependency on the parents. How can the language and the culture survive? Elina Helander felt that self-determination is a significant factor: protection by law, meaning official recognition, would strengthen the Sami identity.

The question was raised of how minority languages are to survive. It was seen that without a supporting environment, the majority language would win out. This support would entail an active, living minority culture, expressed also through the arts, the theatre and music.

Ms Karmela Liebkind of the Department of Social Psychology of the University of Helsinki spoke at the seminar on bilingual identity. Her talk raised an exceptional amount of interest and active discussion. Because it was felt to be such a significant contribution, Ms Liebkind's lecture has been included here in its entirety.

Karmela Liebkind: BILINGUAL IDENTITY

In this lecture I will try to answer the question What is bilingual identity? In order to do this, two other questions must first be answered. The first one is Who is bilingual, and the second one is What is identity? Linguists define bilingualism in many different ways:

1. According to origin: If you have learnt two languages in your family by your parents and if you have used two languages from the very beginning of your life you are bilingual.

2. According to language proficiency: If you have come into contact with two languages and master two languages completely or equally well you are bilingual.

3. According to language function: If you can alternate between two languages in most situations according to your own choice and the demands of society you are bilingual.

4. According to attitudes: If you feel yourself to be bilingual and if you are identified as bilingual by others you are bilingual.

From a social psychological perspective none of the persons who fulfill the first three criteria listed above do necessarily have a bilingual identity. Identity is something psychological. It has to do with the way in which we define ourselves, how we experience ourselves and with what other individuals and groups we identify ourselves. Therefore, only feeling oneself to be bilingual implies a bilingual identity. As long as the fourth attitudinal criteria is not fulfilled a person is bilingual only as to his or her language proficiency, but not as to his or her linguistic identity.

For example, it is possible that a person who defines him- or herself as bilingual does not master one of the languages very well. It is also quite possible to feel bilingual while other people forcefully disagree in that matter. It is also possible, that a person who masters two languages extremely well and is considered to be bilingual by everybody else still has a complete-

ly monolingual identity. Clearly, language proficiency is not the crucial issue here.

What matters here is that a purely instrumental attitude towards a second language effectively keeps it out of one's self-image. This attitude emphasizes the usefulness of knowing the language in question which is considered to be only a communicative tool. In contrast, an integrative attitude towards a language means that one aspires to be a member of a particular language group, that one identifies with people who speak this language. THIS, and only this, makes the language part of one's identity.

For example, those individuals who speak two languages fluently but who still maintain a monolingual identity have a purely instrumental attitude towards one of the languages; it is good to know it well, but it does not affect one's identity. Only when a person has an integrative attitude towards two languages simultaneously can he or she be said to have a bilingual identity. In this case the person considers him- or herself to belong to two language groups simultaneously, and both languages influence the identity of this person.

A frequently raised question in this context is IS THIS POSSIBLE? Is it really possible to belong to two language groups simultaneously? My answer is usually that if a child can manage to have two parents it also manages to have two mother tongues. If a child can love two parents he or she can love two languages provided that the two language groups (or the two parents) are not in conflict with each other! In such cases the child is forced to take side, for one and against the other. We all know the tragic dilemmas children might face in a divorce - loving both parents and being forced to choose between them. But these problems do not arise because the child cannot love both parents simultaneously, they arise because the parents cannot love each other.

In the same vein the child can very well have two mother tongues to love - provided that the language groups accept each other! In order to understand this situation more thoroughly we have to dig a bit deeper into the concept of identity as well as into the relationship between groups, particularly between minority and majority groups. First about identity. We have already noticed that identity has both a subjective part (that is, how I see myself) and a so called "objective" part, (that is, how others see me). Basically, identity is the answer given to the question Who and what am I? Clearly, my own answers to this question may differ from those given by others. You and I might disagree about who and what I am. All of you are not unanimous in this matter, either. Although we are capable of maintaining self-definitions which are contrary to those views of ourselves held by others, usually we want our self-definitions confirmed by others around us. It is psychologically uncomfortable to disagree strongly with other people about the content and value of one's own identity. Generally we try to achieve a consensus with others about who and what we are. The processes through which this happens can be called "identity negotiations". In identity negotiations we "present" ourselves in a particular light (self-presentation), which means that we want others to accept our own definition of ourselves. At the same time we suggest a particular identity for the other (alter-casting) and are confronted with the self-presentation and alter-casting of the other. In this way the objective and subjective parts of identity mold each other throughout life. Since our early childhood we see the reflections of ourselves in the "mirrors" of other people, some of whose judgments we trust more than others.

It may be discomforting to disagree about what or who we are, but it is even more discomforting to disagree about what it is worth to be what we are. Identity negotiations can concern the value of identity as well as identity content. Self-esteem is more affected

by the former than by the latter. However, there are social identities which are so poorly recognized in society, that it becomes a matter of value to accept their existence. The bilinguals might be an example of such a group.

If we accept the assumption that we all need a positive self-image, the "labels" we and others put on us should be "good" labels rather than bad ones. At least they should not be sources of shame. This is equally true of our social as of our personal identity. The former consists of all our group memberships, and we all have many social labels: We all belong to an age group, a sex group, a professional, national, linguistic, religious and perhaps a political group. We also belong to a socio-economical group and a group of married, unmarried, divorced or widowed persons. While our social identity includes all those characteris-tics which we share with others in the same group, our personal identity makes us unique. It contains all the features which distinguish us from others in the same group.

People try to balance their efforts to achieve a positive self-concept through group distinctiveness on the one hand and individual distinctiveness on the other. Perhaps we like to see ourselves as more sensitive than other men or more sober than other Finns, but in addition it should be good, or at least not shameful, to be a man or a Finn. Most "identity negotiations" between two individuals representing different social groups are non-verbal, only subtly communicated through gestures, facial expressions and tone of speech. Intergroup identity negotiations can also take place through mass media, declarations and other societal communication channels.

When it comes to the social identity of the bilingual it is still a matter of controversy. Is it at all possible to speak of such a group of people? At least in Finland it does not exist officially:

you have to report only one single mother tongue or main language, when asked by the authorities. Let us consider some practical examples of identity negotiations in order to distinguish between identity content and identity value:

1) Negotiation about the content of personal identity:

- "I am sensitive"
- "Oh no, you are not sensitive, on the contrary, you are hard like a stone!"

2) Negotiation about the value of personal identity:

- "I am sensitive, and I think that is a good thing to be"
- "Yes, you are sensitive, but that is worth nothing, nowadays one has to be hard in order to manage!"

3) Negotiation about the content of social identity:

- "I am bilingual"
- "Oh no, you are not, you are an ordinary Swedish-speaking Finn!"
- "but I am both bilingual and a Swedish-speaking Finn!"
- "that is impossible, one has to choose one's language group!"

4) Negotiation about the value of social identity:

- "I am bilingual and very proud of it, it gives me the best of two cultures!"
- "Yes, that is what you are, poor child, and that is being nothing, really, neither this nor that, belonging nowhere!"

or

- "I am a Swedish-speaking Finn and very proud of it!"
- "Yes, you really are quite a typical hurri!" (RAPPORTEUR'S NOTE: "hurri" is a negative epithet used by Finns who speak Finnish for those who speak Swedish)

Disagreements about the content and value of personal and social identity is not uncommon between representatives of minorities and majorities. Different cultures place value on different kinds of characteristics. If there is cultural variation in characteristics seen as desirable, success and failure are also viewed differently. The identity of an individual develops in a continuous dynamic interaction between "the self" and "the others". It amounts to continuous defining and redefining, evaluating and re-evaluating of oneself, internalizing as well as rejecting definitions and evaluations suggested or imposed by others.

Disagreements concerning the value of one's identity usually hurt more than those concerning its content, because this affects directly our self-esteem. If a person belongs to a social group which has become a source of guilt and shame, this gives rise to conflicts of identification. This means that you belong to a group you simultaneously wish to dissociate from. This conflict can be solved in two different ways: The identification can be changed, so that the shameful characteristics are no longer part of self. If "I am not one of them anymore", they can be as bad as they like. The other solution is a reappraisal of the "bad" character-istics, so that identification can be maintained without damage to one's self-esteem. If "we are not so bad, after all", membership and identification can remain without conflict.

The identity of an individual is formed, developed, changed and preserved throughout life in various identity negotiations, the first of which take place between parents and children. Adult people have developed various strategies in order to defend and

support their positive identities. We may hear only what we want to hear about ourselves and ignore the rest (selective perception), and we can choose our company in order to maintain our self-image intact. Children are much more vulnerable. They may be deaf to some parental efforts to "educate" them, but they don't have the capacity to close their eyes and ears when adults or peers call them "lazy", "dumb" or "damned niggers". Adults convey both consciously and subconsciously their conceptions and evaluations of social characteristics to the children. For example, if adults think bilingualism is "bad" or "problematic", children will easily become aware of this. A child who is ashamed of a social characteristic will do his best to get rid of it. An conversely, pride in a specific feature will make it part of the child's positive identity in the future.

If we now turn to the relationship between cultural groups we first have to notice that cultural differences between people are real and deep-seated, although not innate. People have different values, different languages, world-views, customs and religions. Culture is a perspective from which we look upon the world and ourselves within it. However, to some extent we are able to shift the perspective we use. If we were to meet a man from another planet, we could present our common human culture to him and say, this is what we are like on Earth. If I talk as a representative of the Western culture, I can contrast this variety with Eastern culture, and if I restrict my cultural perspective to that of the Finns, I can contrast Finnish culture with, for example, British culture. Even within the national borders of Finland I can contrast the minority cultures of the country with that of the Finnish majority culture.

This example of cultural contrasts also demonstrates ways to overcome cultural barriers; we can, if we want to, always look for some dimension of similarity between ourselves and others from

another cultural group. These similarities need not be of a higher logical order, as in this example of Finns - Westerners - human beings. The similarities can also be cross-cutting. The human environment encompasses, for each individual, quite a large number of social categories or identity groups. Consequently, the content of our social identity represents a complex balance between similarities (within a particular group) and differences (when compared to corresponding outgroups). "We" and "they" may co-exist as parameters - varying in degree - of one single group membership. Even in severe cultural and national conflicts like war, there are mothers on each side who lose their sons and husbands. These mothers can understand and feel pity for each other despite the fact that they belong to groups in war with each other.

However, looking for similarities is not enough. The real test of cultural pluralism and tolerance comes with the acceptance of differences. Is it really possible to be different and still equal? This is an eternal question which has followed mankind throughout history. Despite the official subgoals of cultural pluralism stated by the UNESCO, social equality and cultural autonomy (pluralism), in practice it has often proved difficult to achieve both subgoals simultaneously. In reality, most cultural minorities are either equal or different. Yet Joseph Giordano has said: "By appreciating our differences, understanding them and respecting them, we can discover our similarities".

The problem with the group notions of "majority"and "minority" is that they already seem inseparably intertwined with value differentials: the "minority" is more often on the "losing side". The categories of "majority" and "minority" seem to reflect inherently a normative hierarchy which combines the idea of status and legitimacy, of numbers and of deviation from the norm. To be a member of the majority seems to place an individual automatically inside THE group; to be a member of a minority places him or

her outside, either towards the top when it is an elite group, or towards the bottom in the case of an oppressed group. In our social structuring of reality, "the majority" seems to refer to the referent, the measure of all things.

However, it is not self-evident that minority members always denigrate themselves and admire the majority. It seems impossible to study relations between individuals or groups of individuals without taking into account the notion of social recognition. In some cases, to be recognized, to have oneself recognized, is equivalent to existing and to having a right to express one's needs and aspirations. The need for recognition expresses a psychological state of certainty regarding and personal involvement in specific values, definitions and future goals. In this case a perceived difference between the self and another person or group is not likely to be threatening, as the self is not so easily perceived to be on the "losing side".

Equivalently, it is possible that a majority group feels threatened if the power differential to the minority group(s) seems insufficient or if the minority group(s) is (are) very assertive. Concrete intergroup situations are seldom completely stable. Consequently, there are secure and insecure majorities as well as secure and insecure minorities. The behavioral outcomes of these psychological states are, however, very different for majorities and minorities:

1) An insecure majority will avoid comparison with the minority and show a strong defensive ingroup identification. As a consequence, there is a strong emphasis on the majority (ethnic/ national/ cultural) identity and a general rejection of minority demands.

2) A secure majority can afford to tolerate the existence of a different minority and take into account the latter's needs and points of view. The majority identity is not denied, but not particularly emphasized, either.

3) An insecure minority will seek to compare itself with the majority in all respects. The majority represents the aspired norm and the minority members show strong outgroup identification. Consequently, the minority identity is a source of shame and guilt and actively avoided.

4) A secure minority asserts its difference and particularity and shows a strong assertive ingroup identification. This identification becomes defensive only to the extent that the minority members have internalized the conception of the majority as the norm, the measure of all things. If this view is not internalized, the minority demands social recognition of its positively valued distinctiveness (i.e. some measure of cultural autonomy).

Disadvantaged minority members are thus not doomed to internalize the rules, values and definitions by which the majority determines the intergroup relations, and all majorities are not doomed to dominate. To enhance group pride, i.e. to foster ethnocentrism, can, consequently, have vastly different consequences in different groups. Considering the history of mankind there can be no doubt that excessive ethnic loyalty in a dominant majority group can have disastrous consequences for subordinated ethnic groups. But raising the social identity of subordinated minority groups is a revolutionary act, because it induces these minorities to see injustice in a new light. Deprivation alone does not cause anger. It is deprivation perceived as undeserved that causes anger and revolt. And a positive social identity makes disadvantage look unfair. Feelings of inferiority among minority members support the continued dominance of a majority group, whereas positive minority

identity generates attempts at changing present intergroup relations.

Discussion

The idea that group dynamics in a society depend on the security of its minorities and majorities led to a discussion of the relations of the Swedish-speaking minority and Finnish-speaking majority of Finland. The Swedish-speaking minority can be seen as having been a secure majority for hundreds of years, when it was in power, and was therefore able to accept other groups. The Finnish-speakers have only recently become a majority and perhaps still feel threatened and insecure and, therefore, are wary of other groups.

It was commented that some people feel insecure with a bilingual identity, that they do not feel secure in either group. To this Karmela Liebkind remarked that either you can always feel that there is some part of you that you are ashamed of or you can take the best of both identities. Language is an emotional involvement. It is part of the person's identity and relationship with each parent.

The suggestion was made that we should all be one nation of humanoids, emphasizing similarities. To this Karmela Liebkind countered that we need a group identity without the denigration of others. She felt that a culture of humankind is an unrealistic concept. We need differences we can be proud of and an acceptance of others, leading to positive distinctness.

Micheline Rey: INTERCULTURAL EDUCATION AND HUMAN RIGHTS

Madame Micheline Rey of the Swiss Ministry of Education spoke on the concept of intercultural education and emphasized its significance for both minorities and majorities. We all have conglomerate identities. We must recognize and bypass our ethnocenism.

Intercultural means recognition of interactions between cultures. It has two dimensions:

1) scientific, used in research: recognizing the reality of interactions which build and transform our societies and describing how these interactions operate

2) political, educational: to act so that these interactions contribute to developing solidarity rather than rejection.

The intercultural perspective can be used as a strategy in changing the balance of power and in giving value to people who have been deprecated. It can be used in forming links between schools, homes and communities, between various subjects and sciences, between cultures, social classes, individuals and groups. It can facilitate communication and make interactions positive rather than allowing them to reinforce domination.

Micheline Rey rejects the term multicultural, as it recognizes ethnic minorities as groups as the margin of the majority community. She prefers the term intercultural, because borders are then not definite. Groups can define themselves and have loyalties outside the community.

Discussion

The first question raised concerned the role of the school. What can the school do? Visible recognition of minorities is necessary. Mme Rey replied that this is more a community question than an individual level one. The school is not outside the community. It was noted that schools are often of the dominant majority. Educational institutions are conservative. This is a matter concerning teacher training and attitude change.

Micheline Rey concurred that schools opt for unity not diversity, but a change is needed. There are teachers who are open to change. Hatred comes from fear. People who are more secure are more capable of change.

The question arose of what makes interactions positive. Who decides, the majority or the minority? It was felt to be a question to be decided by the cultural group's own teacher, not the majority teacher, otherwise it would lead to acculturation.

Once again, teacher training was seen as a solution for learning to use an intercultural perspective.

Helen Helve: LANGUAGE AND CULTURE FROM THE MINORITIES' POINT OF VIEW

Ms. Helena Helve of the Theological Department of the University of Helsinki asked whether we are going to have a generation of alienated youth, of linguistic minority children who drop out of school What is the best way forward in responding in education to the diversity of cultures, faiths and ethnic backgrounds? Multicultural education has also been questioned as being too weak

to counteract racism. Education for pluralism must be both multicultural and anti-racist.

In a multicultural society an individual is able to function in an ethnically neutral cultural context and in his own ethnically marked context.
Culture refers to the way of life of a people, to their traditions and heritage. It is a shared background, but people are also individuals who behavior is guided by cognitive, social, motivational and affective dispositions.

An adequate conception of culture must allow for the possibility of conflict, disagreement, innovation, creativity and change.

It is recognized in Europe that schools and teachers are crucial in a movement toward a pluralistic society. Questions must be answered relating to the language. In which domain and whose culture? Is culture mediated only by language? Is a particular language necessary for the maintenance of a minority? Self-description is significant, declaring oneself to be a member of a minority.

Ethnic socialization is important. Children develop ethnic awareness in preschool and in their early years in school. The tensions and pressures of a bicultural identity must be faced in adolescence.

Educators are faced with encouraging ethnic affirmation and also social integration. Schools can promote tolerance for cultural and linguistic diversity, but they cannot act in isolation from the rest of society. What will happen when the borders of Europe open up, leading to an increase in labour force migration?

Discussion

In the discussion which followed there was disagreement on the definition of balanced bilingualism or biculturalism. Are we looking at the situation from a minority or a majority position?

5 GROUP REPORTS

The seminar participants formed working groups to discuss aims, problems and solutions in minority education. The seminar members felt that the group reports should be summarized here as one whole.

The questions discussed in the working groups were the following:

1. What are the major aims of the education of linguistic and cultural minorities?
2. What are the major problems you envisage in translating the aims you identified?
3. What solutions would you suggest for the above problems?
4. How can we develop and strengthen international cooperation on the education of linguistic and cultural minorities?

1. MAJOR AIMS

EQUAL RIGHTS TO AN EDUCATION

A linguistic and cultural minority should have access to the same personal and social education as the majority.

Education should inculcate attitudes and skills necessary for becoming responsible and caring members of one's own society.

SPECIAL NEEDS OF MINORITY GROUPS

There should be special emphasis on monitoring special need groups, including:

* cultural and linguistic minorities
* refugees
* immigrants

SELF-ESTEEM AND CULTURAL IDENTITY

Education should enable pupils to achieve a sense of self-esteem and cultural identity.

Education should significantly stress the culture and language of ethnic minorities for the recognition of roots that might help personality growth.

BILINGUALISM - BICULTURAL IDENTITY

Education should support and develop an active bilingualism, the achievement of literacy and fluency in the language(s) of both the majority and minority societies. Support should also be given to bicultural identity, enabling the pupils to move in and out of their two or more worlds with the least conflict possible.

A linguistic and cultural minority should have the right and the freedom to maintain and develop its own culture in all its aspects, and should be assisted in so doing wherever possible.

MOTHER TONGUE INSTRUCTION

Wherever possible, the medium of instruction for a linguistic and cultural minority should be the mother tongue, and where this is

not practicable the mother tongue should be available as a curriculum subject.

TOLERANCE FOR OTHERS - INTERCULTURAL EDUCATION

Curriculum practices should reflect and value the diversity of society, its cultures and languages and promote acceptance and tolerance. Intercultural education should be provided for all.

MINORITY REPRESENTATION IN POLICY FORMATION

Minorities must actively participate in the development of policies and practices concerning the education of the minorities and intercultural education.

2 MAJOR PROBLEMS

LACK OF NATIONAL POLICY

There is a lack of national policy on the education of linguistic and cultural minorities with implications on
teacher training, curriculum, teaching materials, resources and research.

LACK OF COMMITMENT AND AWARENESS

There is a lack of commitment at the government level and the school level to implement agreed-upon policies into practice.

Members of the majority society are unwilling to take responsibility for the marginalized position in which minorities find themselves. (This reluctance is mostly due to the over-importance

attached to technical education at the expense of that which pertains to the affective domain.)

There is a shortage of teachers who are aware of the educational or other needs of linguistic and cultural minority learners.

LACK OF HUMAN RESOURCES

There is a shortage of teachers who themselves belong to linguistic and cultural minorities.

LACK OF MATERIAL RESOURCES

There is an inadequate allocation of provision for the education of linguistic and cultural minorities (e.g. a lack of appropriate educational materials which highlight the diversity of cultures in society).

LACK OF INSTRUCTION IN MOTHER TONGUE

There is a lack of educational provision in one's own language and culture.

ABSENCE OF EQUAL OPPORTUNITY

There is an absence of equal opportunities in employment for the members of linguistic and cultural minorities.

SPECIFICATION OF NEEDS

The needs of minorities have to be related to the surroundings and education has to be related to these needs.

The specific needs of the following groups must be recognized:

- indigenous natives
- migrants from one developed country to another
- migrants from an undeveloped country to a developed one.

The educational needs of pre-school, primary, secondary, third level and adult minority groups have to be differentiated.

LACK OF MOTIVATION

Sometimes it is very difficult to motivate students in minority life-styles, because minorities often try to adopt majority ways for security reasons (future oriented).

MEDIA NOT USED APPROPRIATELY

The media is not being used to the advantage of the minorities. There is too much foreign influence on minorities.

LACK OF MINORITY REPRESENTATION

- Minorities do not decide their own matters for themselves.

PREJUDICE - EXPLOITATION

People are prejudiced and their attitudes towards others are based on stereotypes. Communities are resistant to change.
There is a lack of awareness and understanding of the need for intercultural education.

Native pupils are not always ready to receive immigrants.

Minorities are sometimes exploited.

LACK OF INFORMATION

Very little information relating to biculturalism and/or bilingualism is given to parents and schools.

LOSS OF ROOTS

Sometimes 3rd/4th generations lose their roots. Some generations might not want to know their roots at first. Not until they grow older do they start becoming interested or aware of their roots.

3 SOLUTIONS

AWARENESS

Awareness of cultural diversity as an asset rather than a liability in school should be promoted.
All cultures within a community need to learn and know about each other.

ATTITUDINAL CHANGE

Majority and minority attitudes should be changed more positively towards interculturalism.

TRAINING

Teachers need to be better trained (in matters relating to different cultures) irrespective of the subject taught. They also need to know how to teach bilinguals.
Special provision should be made for initial and in-service training of teachers of the majority language as a second language and of mother-tongue teachers of minority languages.

There should be greater opportunity for the exchange of ideas between educational theorists, teacher trainers and teachers.

RESEARCH

This may involve

- an investigation into the causes and consequences of institutional and individual racism.
- an understanding of the dynamics of inter-ethnic relations and of the ways and means of prejudice reduction, at both individual and school levels.

INVOLVEMENT OF MINORITIES

Educational authorities should make conscious efforts to involve representatives of linguistic and cultural minorities in the process of decision-making as well as that of curriculum-planning (constitutional body, school staff, positive discrimination).

USE OF THE MEDIA

To selectively utilize the media for raising the consciousness of members of the majority society about the realities which linguistic and cultural minorities find themselves in (e.g. documentary programmes based on systematic research, which promote tolerance, respect and understanding of linguistic and cultural minorities).

INCREASE SCHOOL-HOME LINKS

To develop and strengthen school-home links, especially those belonging to linguistic and cultural minorities. One subject to be discussed is the contents and methodology of instruction through school and parental transmission of language, religion and cultural identity to their children.

PRE-PRIMARY TO UNIVERSITY EDUCATION IN MINORITY LANGUAGE

To arrange for the provision of education from pre-primary to adult and continuing education in the relevant minority(-ies) language(s), in part or in full, at least to those families which so request.

4 INTERNATIONAL COOPERATION

LEGISLATION

There is a need for the Council of Europe and other concerned bodies to implement a definite and resolute agenda for action on issues and practices referring to the education of linguistic and cultural minorities. One item in such an agenda could be passing legislation which safeguards the languages and cultures of the minorities.

STUDY OF EUROPEAN HERITAGE

A sysematic study of the history of linguistic and cultural minorities throughout member countries, as part of the European heritage, could be arranged.

STRENGTHEN NETWORKING

Effective working relations between similar linguistic and cultural minorities at inter- and intra-national levels should be strengthened.

There is a need to strengthen networking between professionals and pedagogues involved in the education of linguistic and cultural minorities between and within countries, through exchanges, conferences etc.

EXCHANGE - INTERNATIONAL CONFERENCES, SEMINARS, COURSES

- exchange of research material, information and ideas
- through the circulation of more publications in different languages to all countries
- cultural exchange between pupils and teachers from different countries, perhaps regular teacher exchange programmes between the receiving and the sending country

International cooperation, such as international teams of teachers, should be formed to prepare teaching materials for the majority and the minority, including mother tongue instruction materials.

opportunities for students to study abroad

international conferences, seminars and workshops, perhaps with an increased input from teacher trainers, methodology teachers, for example.

FOLLOW-UP IN THE MEDIA AND AT SCHOOL

Fruitful seminars should have follow-up especially through the use of published reports and articles by seminar participants in the media.

An attempt should by made to interest and motivate other teachers on global issues.

USE OF MODERN TECHNOLOGY

Modern technology could be used (e.g. satellite links, computerized distance learning).

6 DISCUSSION AND RECOMMENDATION

It is difficult to emphasize both equality and similarities and cultural autonomy. This seminar, through discussions and group work, did lead to some concrete suggestions and new strategies and viewpoints for each to carry home.

It was hoped that each participant would follow up the seminar at home with discussions and information, through the media, if possible. Among the seminar participants the need was felt to form and join a European network for future cooperation.

In essence, the main focus in developing the education of linguistic and cultural minorities was seen as being on

* the recognition of minority identity
* minority participation in forming educational policy
* teacher training
* supporting bilingualism

Appendix I

CDCC TEACHER BURSARY SCHEME OF THE COUNCIL OF EUROPE
EUROPEAN TEACHERS' SEMINAR ON

TEACHING OF LINGUISTICS AND CULTURAL MINORITIES

Time	7 - 11 August 1989
Place	Tallukka Conference Centre, Vaaksy, Finland
Organizers	Ministry of Education Paijat-Hame Summer University

Programme

Sunday, 6 August	
Afternoon	Arrival of the participants and registration at Tallukka
19.00	Get-together supper
Monday, 7 August	Chairperson: Mr. Hakan Mattlin
9.30	Opening of the seminar Mr Hakan Mattlin, Ministry of Education
9.45	Education of minorities in various countries presentations by participants
12.00	Lunch
13.00	Presentations by participants continued
	Discussion
17.00	Social programme, sight-seeing tour of Lahti
19.30	Dinner

Tuesday, 8 August Chairperson: Mr Hakan Mattlin

9.00	Lappish as a teaching language - factors that affect the preservation of the language Ms Elina Helander, Nordic Sami Institute
	Bilingual identity Ms Karmela Liebkind, University of Helsinki
12.00	Lunch
13.00	Intercultural education and human rights Mme Micheline Rey, Geneva
	Discussion
18.00	Dinner
19.00	Social programme

Wednesday, 9 August
Chairperson: Mr Frederik Forsberg

9.00	Language and culture from the minorities point of view Ms Helena Helve, University of Helsinki
10.00	Group work
12.00	Lunch afternoon free
18.00	Dinner
20.00	Cruise on Lake Paijanne

Thursday, 10 August

9.00	Group work continued
12.00	Lunch
13.00	Group work continued
19.00	Banquet á la Tallukka

Friday, 11 August Chairperson: Mr Hakan Mattlin

9.00	Reports of group work, Concluding remarks Closing of the seminar
12.00	Lunch
14.00	Departure by bus to Helsinki

Appendix II

LIST OF PARTICIPANTS

Organizers

Ms Inkeri Aarnio	Ministry of Education Meritullinkatu 10 00170 Helsinki
Mr Hakan Mattlin	Ministry of Education Meritullinkatu 10 00170 Helsinki
Mr Frederik Forsberg	Ministry of Education Meritullinkatu 10 00170 Helsinki
Ms Nina Rekola	National Board of General Education Hakaniemenkatu 2 00530 Helsinki
Mr Pentti Takala	National Board of General Education Hakaniemenkatu 2 00530 Helsinki
Ms Irja Seurujarvi-Kari	Parivaljakonkuja 2 M 26 00410 Helsinki
Ms Sonja Servomaa	Päijät-Häme Summer University Kirkkokatu 16 15140 Lahti
Ms Helli Jalas	Paijat-Hame Summer University Kirkkokatu 16 15140 Lahti

Participants

Ms Ulla Aikio-Puoskari	Lapin opisto 99600 Sodankyla, Finland
Mr Charles Briffa	17 "Princess Flats" Princess Margaret Str. Msiba, Malta
Mr Erik de Vreede	Menno van Coehoornstraat 3 NL-9801 Ew Zuidhorn The Netherlands
Ms Raija Engman	Swedish National Board of Education Karlavagen 108 S-10642 Stockholm, Sweden

Ms Marja-Liisa Kiri	Päijänteenkatu 3 B 20 15140 Lahti, Finland
Ms Liisa Kosonen	Orapihlajatie 6 B 27 00320 Helsinki, Finland
Ms Arja Kurittu	Koskelantie 30 D 22 00610 Helsinki, Finland
Ms Paivi Lappi	Haapajarvi 02880 Veikkola, Finland
Ms Edith Le Gallo	37 les Grands Parcs 44117 Saint Andre des Eaux France
Mr Teame Mebrahtu	16 Raglan Road Bishopston Bristol BS7 8EH United Kingdom
Ms Maria Luisa Sobral Mendesdes	Rua Sampaio Bruno 1, 5 Direito 1300 Lisboa, Portugal
Ms Leea Miiros-Singh	Kiilantie 34 10300 Karjaa, Finland
Ms Catherine Moreau	11, Rue Armand Carrel 76 000 Rouen, France
Mr Cathal O'Dochartaigh	St. Joseph's Rd Naas, Co. Kildare Republic of Ireland
Ms Anne Margaret Ottersen	Nygardskogen 47 3408 Tranby, Norway
Ms Maarit Outakoski-Aho	Yliopistonkatu 4 A 27 40100 Jyvaskyla, Finland
Mr Rauno Pietilainen	Toijärventie 13 94700 Kemi, Finland
Ms Raila Pirinen	Runeberginkatu 4 b A 8 00100 Helsinki, Finland
Ms Janis Pringle	6 Loddon Spur Slough Berks SL1 3EJ, England
Ms Eeva Puustjärvi	Siikatie 9 27500 Kauttua, Finland
Ms Hannele Pylvänäinen	Haltianpolku 4 A 29 04440 Jarvenpaa, Finland

Ms Helena Rissanen	Lumivaarantie 12 02140 Espoo, Finland
Ms Lucia Scardapane	Via S. Apollonia, 8/2 40126 Bologna, Italy
Mr Josef Sidler	Hengstweid 2 6280 Hochdorf, Switzerland
Ms Sigurborg Sigurbjarnadottir	Alftam'yri 58 108 Reykjavik, Iceland
Ms Anna-Leena Suonio	Viherkallionkuja 4 as 5 02710 Espoo, Finland
Ms Farzana Turner	'The Orchard' Bayswater Road Headington Oxford Ox3 9RL United Kingdom
Ms Miranda Vuolasranta	Kalliotie 3 B 13 01900 Nurmijarvi, Finland
Ms Tuula Akerlund	Lammashaantie 12 04600 Mantsala, Finland

Lecturers

Ms Elina Helander	Nordisk-samisk Institut PB 220 9529 Kautokeino, Norge
Ms Helena Helve	Kuutsalontie 22 00910 Helsinki, Finland
Ms Karmela Liebkind	Raitamaantie 11 G 00420 Helsinki, Finland
Ms Micheline Rey	Chargée de mission Départment de l'instruction publique Accueil et éducation des migrants Case postale 218 1211 Geneve 28, Suisse

Appendix III

AGENCIES CONCERNED WITH MINORITY EDUCATION IN EUROPE

The Association for Teacher Education in Europe (ATEE)
The ATEE focuses on intercultural education and research. It recently completed a pilot study of the opinion of teachers regarding intercultural education.

Council of Europe
Council for Cultural Co-operation
BP 431 R6
F - 67006 STRASBOURG CEDEX

EUDISED
(European Documentation and Information System for Education)
A database comprising information on educational research projects
in some 20 European countries. The base is available both in print
(EUDISED R&D Bulletin ISSN 0378-7192) and online (host: ESA/IRS).

The International Association for Intercultural Education
IAIE Secretariat
c/o APbo Pieter Batelaan
Sumatralaan 37
NL - 1217 GP HILVERSUM
The Netherlands

The IAIE is currently interested especially in bi- and multilingualism

OECD Centre for Educational Research and Innovation (CERI)
2 rue Andre-Pascal
75775 PARIS CEDEX 16
France

The CERI project of enquiry into Education and the Cultural and Linguistic Pluralism (ECALP) has resulted in two reports: "Immigrants' children at school" (1987) concerning the education of immigrants' children and
"One school, many cultures" (1989) concerning multicultural education policies.